

Islamic Believable: Water as a Perfecting to Prayer and as a Community Empowerment of Islamic Da'wah

Annisa Qurrota A'yun^{1*}; Suryo Ediyono¹; Marijke Van Keulen²; Abdulaziz Dorani³

¹Sebelas Maret University Central Jawa, Indonesia, Indonesia

²Radboud University Nijmegen, Netherland

³International Organization for Migration, Trieste, Italy

Corresponding author: annisa_23@student.uns.ac.id

Abstract

This paper will discuss the relationship between water and the propagation of Islam in the community as a form of realization of Islamic philanthropic funds because BMH utilizes philanthropic funds as a water source procurement program. The object of observation in this paper is the Baitul Maal Hidayatullah Amil Zakat Institution, representative of East Java Province, which carries out a drilled well program for the community. A literature review was carried out on knowledge books and scientific articles explaining beliefs and water in Islam. Results of the discussion: Water is a source of human life and is included in the primary needs of Islam. BMH is one of the institutions that consists of a water supply program to become a process of preaching to the community through the drilled well program. Assistance with drilled wells to the community, mosques, and Islamic boarding schools has become a door to da'wah in the area because by helping with water supplies, it can bring the BMH Institution closer to the community so that the community is willing to open itself up to learn more about BMH and the Islamic religion.

Keywords: *community empowerment; drilled well; islamic da'wah; philanthropy; water*

A. INTRODUCTION

As a tropical country, Indonesia's dry climate sometimes impacts drought in several regions. The Meteorology, Climatology and Geophysics Agency (BMKG) 2021 declared an early warning of meteorological drought in several areas in Indonesia, such as NTT, NTB, Bali, and East Java, concerning monitoring the occurrence of consecutive dry days above and predictions of low rain opportunities. (<20 mm/10 days) there are indications of potential meteorological drought (<http://greenes.co>). In 2022, according to meteorologists,

it is estimated that an El Nio marked by minimal rainfall will occur, so the potential for drought still looms over Indonesia's territory (<http://bmkgkotim.info>).

Even though Indonesia has a rainy season every year, it still has problems with the availability of clean water in some areas due to uneven water management. In 2021, according to BPS data, 2,570 villages and sub-districts experienced drought in the last three years. Reduced water supplies usually accompany the impact of meteorological drought for households and agriculture and increased potential for bush, forest, land, and housing fires. Humans should pay attention and consider rainwater management for the sustainability of human life by utilizing it for the benefit of the world because the world is still overshadowed by the crisis of clean water supplies, including in Indonesia (<http://greenes.co>).

Water is needed as a source of life and worship. Islam requires water for purification. Therefore, the minimal availability of water can reduce the perfection of prayer. The water problem in Indonesia is one of the focuses of community development, but community development also requires many funds. As Indonesia's majority religion, Islam has the potential for social funding from Zakat, Infaq, Alms, and Waqf. Until now, the power of Islam in Indonesia is still great, as can be seen from the potential for driving the community's economy through the obligation of zakat. Indonesia has the largest Muslim population, at 209.120,000 (87.2%). Based on the Zakat Potential Mapping Indicator (IPPZ), Indonesia's zakat potential in 2020 was recorded at IDR 327.6 trillion, equivalent to 2.12% of GDP in 2020, IDR 15,434.2 trillion (Puska BAZNAS, 2021).

Zakat is a form of generosity and volunteerism of Muslims in helping the public interest or Islamic philanthropy, "voluntary action for the public good" (Payton, 2008), which aims for the welfare of a just people. Fair welfare also applies to the right to water availability for the community and to avoid drought in their area. The impact of drought can be overcome by utilizing the rain that is always there every year in Indonesia with water management for water availability because rain is a gift from God for human life. Apart from being a source of energy, water is also a medium for disseminating da'wah in Islam, such as the activities carried out by the Baitul Maal Hidayatullah Amil Zakat Institute, which initiated the drill well program for people who lack water.

UU no. 23 of 2011 concerning Zakat Management explains that LAZ is an institution formed by the community to help BAZNAS collect, distribute, and utilize zakat (BAZNAS Puska, 2021). Baitul Maal Hidayatullah, an institution that collects zakat funds, is obliged to use these funds for the welfare of the community, one of which is for the welfare of the availability of water. A drilled well program started in East Java Province in 2020 to help the community meet their water needs. Besides that, this water can become a field of da'wah for BMH to broadcast Islam. According to BPS data in 2021, East Java Province has 156 villages hit by drought over the last three years.

This paper will discuss the relationship between water and Islamic da'wah in the community as a form of realization of Islamic philanthropic funds because BMH utilizes philanthropic funds in one of them as a water source procurement program. The source of water for the community is a source of life and perfect worship for religious people because water is used for purification for Islam. The study in this paper also discusses the process of Islamic da'wah carried out by the existence of a drilling well procurement program for the community carried out by BMH East Java to bring the community closer to Islam.

B. METHOD

The object of observation in this paper is the Baitul Maal Hidayatullah Amil Zakat Institution representing East Java Province which carries out the drill well program for the community. This paper was compiled with data derived from the results of literature documentation, secondary data, and interviews. Interview data were obtained by interviewing the management of the East Java Representative BMH as the community's executor of the drill well program. Secondary data was obtained from translating the Qur'an as the basis of Muslim life and the official BMH website: <https://www.bmh.or.id/>. The literature review was carried out on knowledge books and scientific articles explaining beliefs and water in Islam, secondary data from magazines and publications of Baitul Maal Hidayatullah, and documentation data from literature studies of books and journals. The data collection results will be analyzed by studying field conditions that occur at BMH East Java which will be compared with information in the literature to explain and answer questions in this paper regarding the relationship between water and Islamic da'wah in Indonesia using Islamic philanthropic funds.

C. RESULTS AND DISCUSSION

1. Islamic philanthropy social funding in Indonesia for water welfare for the community

Maftuhin (2017) wrote that philanthropy has two elements: voluntary action, which means caring for others through efforts to realize welfare, and public interest, which means movement or giving for humanitarian purposes or organizations that provide humanitarian assistance. Fauziah (2008) mentions three philanthropic activities in Islam: zakat, Shodaqoh, or donations, and waqf. Indonesia has the largest Muslim population, at 209.120,000 (87.2%). The potential for zakat obligations of the Indonesian people is a potential national development funding that can be utilized to implement community development programs.

The concept of philanthropy in Islam is necessary so that there are rules of obligation in issuing assets through the third pillar of Islam, namely zakat, to create justice and public welfare. Zakat is not a form of compassion for the rich towards the

poor. Still, the rights of the poor are superimposed on the wealth of the rich, and its implementation involves many interests, not only between muzakki and mustahiq zakat but also between fellow mustahiq zakat itself (Miftah, 2007). The fundamental basis of the Islamic financial system is socio-economic justice (Al-adl al-ijtima'i) and virtue (al-Ihsan); with the essence of socio-economic justice, a fair distribution of wealth among community members is ensured to improve social welfare (Hassan, 2015).

Segal and Brzuzny explain social welfare as a prosperous condition of a society, including health, economic conditions, happiness, and quality of life (Suud, 2006). Midgley explained that a state of social well-being is composed of three elements: to what extent social problems are controlled, to what extent needs are met, and to what extent opportunities for advancement are available. These three elements apply to individuals, families, communities, and even the whole community to know the community's social welfare condition (Suud, 2006). Community welfare can be achieved by meeting basic needs, such as the need for clean water by building clean water sources through social funding from the generosity of religious communities.

Waqf is one of the philanthropic activities or Islamic philanthropy carried out with the intention of Allah, one of which is to become a sector that builds social and economic solidarity. Water can become a waqf medium by allocating waqf funds to clean water sources for the community. Waqf of water can be entered into alms Jariyah, the act of giving something and the reward will continue to flow even though the person who did it has died as in the Hadith from Abu Hurairah R.A., that the Messenger of Allah SWT said, "If a person dies, his deeds are cut off except for three, namely the charity Jariyah, useful knowledge, and pious children who pray for it." (HR At-Tirmidhi). The reward will continue to flow when the community continues to use the source of clean water for suitable activities.

In addition to waqf, the generosity of Muslims can also be formed through alms; alms of small value, when collected, will have a great value so that the power of Islamic philanthropy can still help the community. From Abi Dharr, said, The Prophet Muhammad SAW said: "Your smile to your brother is charity, your commandment to do good and prevent evil is charity, your guidance to someone who goes astray is charity, guiding you to people whose eyesight is blurry is charity, you remove stones, thorns and bones from the road (which can harm road users).) is charity, and you pouring water into your brother's bucket is charity." (HR At-Tirmidhi). It doesn't always require much wealth to achieve prosperity for all people, but good intentions, even with small assets, will produce a significant impact together.

2. The need for water for people's lives

Clean water is a basic human need, including water consumed for bathing, washing, and various environmental hygiene activities. The Indonesian constitution

guarantees the existence of water as a human need in Article 33 of the 1995 Constitution paragraph 3, which reads, "Earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people". The guarantee for the constitution is confirmed by Article 5 of Law No. 7 of 2004 concerning Water Resources, which states, "The state guarantees the right of everyone to obtain water for their daily minimum basic needs to fulfill a healthy, clean and productive life". It is explicitly shown that obtaining clean water is the right of every person, a citizen of a country, including Indonesian citizens. The basic human need for water is also emphasized at the international level; the United Nations for Economic, Social and Cultural Rights declares that access to water is a fundamental right, so it is stated that water is a social and cultural object, not just an economic commodity (Sanim, 2011).

In terms of belief, in the Islamic religion, there is a foundation for oneself to recognize nature and the substances within it. The source of religious human knowledge is God's belief and Revelation through His Prophet/Apostle (Ediyono, 2015). In understanding water in Islam, we need to find out the revelation of Allah SWT which explains the essential contents that benefit humans. Water is essential in life because, biologically, the human body consists of elements; water is the main constituent of human cells, tissues, and organs. Everything on this earth needs water, including humans, animals, and plants (Wijayanti, 2017). Islam introduces rain as a mercy for creatures on earth to take its water and use it as written in the Qur'an:

"Do you not see that Allah sends down rain from the sky, channeling it through streams in the earth, then produces with its crops of various colors, then they dry up, and you see them wither, and then He reduces them to chaff? Surely this reminds people of reason" (Q.S. AZ-Zumar 39:21).

"He is the One Who sends down rain from the sky, from which you drink and by which plants grow for your cattle to graze. With it, He produces for you 'various' crops, olives, palm trees, grapevines, and every type of fruit. Surely this is a sign for those who reflect" (Q.S. An-Nahl 16:10-11).

These verses show that living things can grow and develop with the Power of Allah through the Grace of rain which is the source of the earth for humans, plants, and animals. Water is a source for the life of all creatures, so the need for water is essential in every area. Water needs cover many things, including water for irrigation (plants), livestock and fisheries, and industry and human household needs. The need for water in an area is influenced by several factors, one of which is religion, culture, and customs (customs); such as in Indonesia, where most of the population is Muslim, water is a basic need for worship because of the command to perform ablution or purify oneself before praying. The need for water in Indonesia will be different from other countries

whose people do not adhere to Islam because there is no significant need based on religious orders (Triarmadja, 2019).

The health of the water in the environment is a supporting factor for environmental health, so the water becomes an essential factor for the health of human life. A healthy environment is an environment that can provide healthy water for life. When the environment cannot provide basic human needs, disasters can occur, especially drought disasters due to the absence of water. Global warming increases floods and landslides in the rainy season and cumulatively increases drought in the dry season (Kodoatie, 2010).

3. The need for water in Islam

Water, which in Arabic is known as - al-Ma' - is mentioned 63 times in the Koran, indicating the great concern of Islam regarding issues surrounding water in human life. Humans, as God's caliphs on earth, have the responsibility to maintain the sustainability, availability, and use of water on earth for the survival of their lives and lives in the present, as well as keeping supplies and water available for future generations. Surah Al Baqarah verse 30 regarding the creation of humans is interpreted as "Remember when your Lord said to the angels, "I am going to place a successive human authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you don't know".". Humans were created to maintain the stability of nature in the world. This belief was first believed because of the revelation of Allah SWT which God conveyed through His Prophet/Rasul.

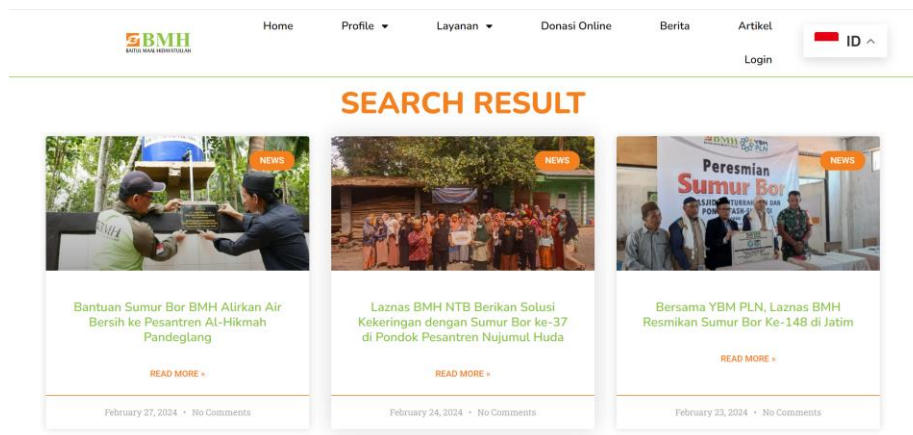
Muslims believe in religion first and then dig deeper into the knowledge therein, such as the knowledge that rainwater can purify. The Qur'an Surah Al-Anfal 8:11 means: "(Remember) when He caused drowsiness to overcome you, giving you serenity.¹ And He sent down rain from the sky to purify you, free you from Satan's whispers, strengthen your hearts, and make (your)steps firm". Islam interprets rainwater as helpful in purifying (Thohari, 2022; Indonesian Ulema Council, 2015) rain is used for ablution and obligatory and voluntary bathing. That rain also removes satanic disturbances from you and strengthens the human heart. in the face of enemies and maintains the soles of human feet because the soil in the form of sand doused with water will become solid so that it is easy to step on and does not make the feet slip or sink in the sand. In this way, Allah also strengthened the position of the Muslims.

Water is a great resource and can be found in various places in the world whose existence is considered by humans to be used for life. Water is a gift from God to His creatures on earth. This gift can be used by all His creatures, humans, animals, and plants (Surah An-Nahl 16:10). Allah mentions water and its relationship with it

repeatedly in the Qur'an as a manifestation of the importance of water for life. The word water (ma') is mentioned 63 times, rivers and streams (Nahr and Anhar) are mentioned 54 times and drinking water (*syariba*) is mentioned 39 times (Naff, 2009).

4. Water Installation Program through Baitul Maal Hidayatullah Drilling Well

Baitul Maal Hidayatullah (BMH) is an institution that manages socio-religious funding called Islamic philanthropy. Philanthropy is a voluntary action aimed at the welfare of society or "Voluntary for the good public". There are philanthropy elements of volunteerism and welfare in the community, so if it is associated with Islam, there are voluntary actions that also aim for the welfare of the people through the funding of zakat, infaq or alms, and waqf. Philanthropy is a charity that, in Islam, is regulated for all Muslims through socio-religious financing, which is utilized as a gift or for independence and welfare by helping people meet their basic needs. BMH is an institution formed by the community with the same goal, namely building a prosperous and just Islamic civilization so that the movements carried out are related to Islam's physical and moral welfare in society. BMH's task as manager and administrator of Islamic philanthropy is to fulfill the main objectives of philanthropy in Islam so that community empowerment and development activities can be realized (A'yun, 2022).



Picture 1. BMH's movement for well water access

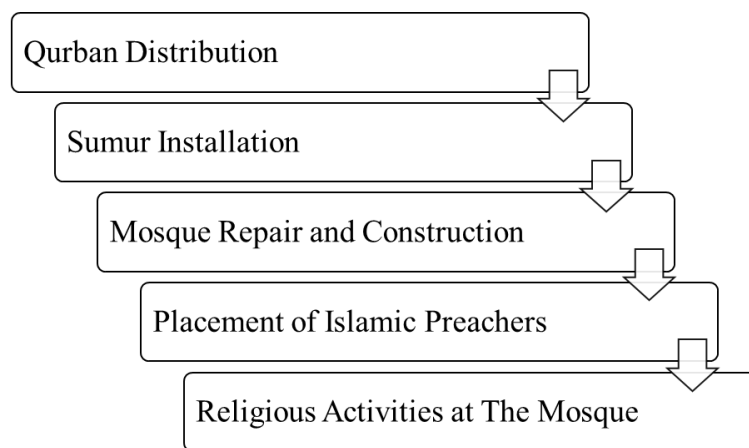
Source : <https://bmh.or.id/?s=sumur> accessed March 30, 2023

The concept of philanthropy in Islam is based on the struggle to build equal human worth and dignity between one human being and another human being. Therefore, Islamic Philanthropy funds are related to the long-term process of community empowerment (A'yun, 2022). Community empowerment is carried out in accordance with the basic needs of marginalized communities that cannot be obtained during marginal times. One of the cases that occurs in society is people's lack of freedom to get access to water. Therefore, one of the needs in building community dignity is to build access to basic needs to meet them.

The role of religious funding is one of the incentives for community empowerment, as per the results of previous research that discussed zakat and empowerment. Wijaya (2021) explains the role of zakat as productive empowerment for community welfare. The Zakat development program was developed by Toni (2020). The potential for Islamic religious funding in the form of zakat, infaq and waqf for philanthropy in the education sector by Latief (2016). Empowerment theory can be applied to increase the power and capacity of community development (Fauziah, 2017). Empowerment focuses on religious, educational, health, and social life (Tampubolon, 2019).

Water is an essential source of life for humans as Hadist from Sa'ad bin 'Ubadah radhiallahu'anhu said: "Sa'ad said: "What is the most important charity, O Messenger of Allah?". The Prophet Muhammad Sallallahu Alaihi Wassalam replied: "Alms in the form of drinking water" (HR. An Nasa'i no. 3666, quoted by Al Albani in Sahih An-Nasa'i). Looking at the current condition of Indonesia, especially East Java, Malang, Madura, Pacitan, Bojonegoro, Ngawi, and Lamongan, which are still areas of the water crisis, the function of water is essential in life, including worship. In the worship process, starting with taharah, purifying oneself from najis who need water so that water becomes the basis for community needs, the BMH drill well program is appointed as a waqf program intended for the community, mosques, and Islamic boarding schools as groups that need water.

According to Sumodiningrat (1998), efforts to empower society have three sides that must be considered. First, the effort must create an atmosphere or climate that allows the community's potential to develop (enabling). Second, we must strengthen the potential or power of the community (empowering). Third, it contains the meaning of protecting. The following is an illustration of the ongoing process of the community development program through the BMH drilling well program that occurred in Bojonegoro, East Java:



Picture 2. Process Islamic Da'wah Development in Bojonegoro
 Source: Primary data for 2023



Picture 3. The BMH drilling well program in East Java

The process of developing the quality of the community can be carried out through various opportunities, including when there is a need for assistance for the community whose signals are caught by BMH, who have social funds originating from zakat, infaq or alms, and waqf. Based on the picture above, the community development process was carried out by BMH, which started with a Qurban distribution assistance program for people in need. Seeing the condition of the people of Bojonegoro made BMH know another essential need for the people there, namely the need for water fulfillment that the community has not yet obtained. The borehole program is one of the programs promoted by BMH for the district to meet the community's water needs and the needs of da'wah for the community. The drilled well program in Bojonegoro has developed into aid for mosque repairs for the surrounding community, with the existence of a mosque being able to build religion for the community because the mosque can become a religious center. BMH added its assistance by placing preachers, who were also part of the archipelago's preachers' program, to alleviate public ignorance of religion, especially the teachings of Islam. This process has reached the existence of activities in mosques, which are the Movement for the Prosperity of Mosques as religious centers, such as the implementation of congregational prayers, recitations, cooperation to move mosques for the community, and Al-Quran learning activities in Bojonegoro to improve the Al-Qur'an blind generation.

D. CONCLUSION

Water is a source of human life and is included in the primary needs of Islam. Islam places water as the key to purification before carrying out worship called taharah, purifying

oneself from najis. Apart from being the key to prayer, water is also a da'wah in Islam because the presence of water can embrace people who are not familiar with Islamic worship. BMH is one of the institutions that includes a water supply program aiming to preach to the community through the drill well program. Drilling well assistance to the community, mosques and Islamic boarding schools has become the door for da'wah in the area because the inclusion of water supply assistance can bring the BMH Institution closer to the community so that people are willing to open themselves up to know more about BMH and Islam. BMH activities do not stop at water sources. Still, they continued with da'wah activities by placing preachers in the community to accompany worship activities in the community and opening Al-Qur'an Education Centers to improve the Al-Qur'an blind generation. Water can become a field of da'wah in Islam because water is a need for Muslims in worship, so the presence of water can be the key to the development of Islam in society and the key to the worship of Muslims.

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